LORD TENNYSON

AND

THE BIBLE.

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GEORGE LESTER.

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BY

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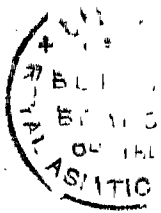

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Preface.

THE preparation of this volume is the result of a diligent and deeply interesting study of Tennyson's writings which has extended over several years.

The list of quotations will be found to contain fully four hundred and fifty Biblical allusions and parallelisms. Many of them are of great interest and value; such as are little more than verbal coincidences, or indirect allusions, are included for the sake of rendering the collection as complete as possible, and as illustrating the extent to which the Laureate's diction has been influenced by his acquaintance with the language of the Sacred Books. For the most part the references are direct and explicit,

and leave no doubt as to their allocation; where this is not the case, or where several Scripture passages present almost equal claim to the reference, the compiler has used his best judgment in assigning the allusion.

The figures in brackets at the end of each quotation indicate the page on which the words occur in Messrs. Macmillan's 1889 edition of *The Works of Lord Tennyson*, or to the volume entitled *Demeter and other Poems*, also published in 1889.

G. L.

48, *Wray Crescent, N.*

Contents.

PART I.

Lord Tennyson's Knowledge and Use of The Bible.

	PAGE
NOT A NEW IDEA	13
PREVIOUS WORKERS	14
THE ALLUSIONS OF VARIOUS KINDS	16
NOT A CREED	18
VALUE OF THE ALLUSIONS	22
DEVOUT USE OF SCRIPTURE	23
AN ATMOSPHERE RATHER THAN A PHRASEOLOGY	24
SCOPE OF THE PRESENT ENQUIRY—TENNYSON'S LIMITATIONS	28
ELEMENT OF POPULARITY	29
GUARANTEE OF LASTING FAME	30

PART II.

The Bible in Tennyson.

(I.) THE OLD TESTAMENT

Book of Genesis - - - - 33
Book of Exodus - - - - 43
Book of Leviticus - - - - 47
Book of Numbers - - - - 48
Book of Deuteronomy - - - 49
Book of Joshua - - - - 49
Book of Judges - - - - 50
Book of Ruth - - - - 53
1st Book of Samuel - - - - 53
2nd Book of Samuel - - - - 54
1st Book of Kings - - - - 55
2nd Book of Kings - - - - 56
2nd Book of Chronicles - - - 57
Book of Esther - - - - 57
Book of Job - - - - 57
Book of Psalms - - - - 59
Book of Proverbs - - - - 67
Book of Ecclesiastes - - - - 69
Song of Solomon - - - - 72
Book of Isaiah - - - - 72
Book of Jeremiah - - - - 76
Lamentations of Jeremiah - - - 77

Book of Ezekiel - - - - 77
Book of Daniel - - - 78
Book of Joel - - - - 79
Book of Amos - - - - 80
Book of Jonah - - - - 80
Book of Micah - - - - 81
Book of Zechariah - - - - 81
Book of Malachi - - - - 81

(II.) THE NEW TESTAMENT

THE FOUR GOSPELS (as harmonized).

1. *The Birth and Infancy of our Saviour* - 82—85
The Gospel according to Matthew - - 85
The Gospel „ Luke - 82, 84, 85
The Gospel „ John - - 83
2. *Our Lord's Public Ministry* - 86—107
The Gospel according to Matthew 88, 89, 90, 91, 92, 93, 94, 95, 96, 102, 103, 104, 105, 106, 107
The Gospel according to Mark - 88, 93, 97
The Gospel „ Luke 92,93,94,99,100,101,102,103
The Gospel „ John - 87, 97, 98, 99, 107
3. *Our Lord's Passion, Death, and Resurrection* 108—114
The Gospel according to Matthew - 108, 109, 110 111, 112, 114
The Gospel „ Mark - - 113
The Gospel „ Luke - 108, 111, 113
The Gospel „ John 108, 111, 112, 113

The Acts of the Apostles - - 114—118
The Epistle to the Romans - - 118—122
First Epistle to the Corinthians - 122—125
Second Epistle to the Corinthians - - 126
Epistle to the Galatians - - 127, 128
Epistle to the Ephesians - - 128, 129
Epistle to the Philippians - - 129, 130
Epistle to the Colossians - - - 130
First Epistle to the Thessalonians - 130, 131
Second Epistle to the Thessalonians - - 131
First Epistle to Timothy - - - 132
Second Epistle to Timothy - - 132, 133
Epistle to the Hebrews - - 133, 134
Epistle General of James - - - 134
First Epistle General of Peter - - 135, 136
Second Epistle General of Peter - - 137
First Epistle General of John - - 137—139
Revelation of St. John - - 139—145

PART III.

Appendix.

Passages containing Biblical allusions, not now included in Lord Tennyson's works - 146, 147
2. Magazine Articles on the subject - 147, 148
3. List of Poems from which quotations are given (with page) - - - 149—150

PART I.

Concerning Lord Tennyson's Knowledge and Use of The Bible.

PART I.

Concerning Lord Tennyson's Knowledge and Use of The Bible.

Not a New Idea.

THE idea of collecting from the writings of Lord Tennyson all those passages which contain allusions to Holy Scripture is by no means a notion of to-day merely. It was suggested as long ago as the year 1866, when an important contribution to the exact study of Tennyson's works was given to the public, bearing the title of *Tennysoniana*. Possibly the labour which the preparation of such a list must necessarily involve has deterred students of Tennyson from making the attempt. The work can hardly have remained unaccomplished on the ground that the subject is either

unimportant or unprofitable. But, as a matter of fact, comparatively little has been done to give effect to the suggestion until quite recently.

Previous Workers in this Field.

Something has been done by occasional articles which have appeared in our periodical literature treating of Tennyson as a religious teacher.[1] Contributions to the general subject have been made in such volumes as *Tennysoniana*, Bayne's *Lessons from My Masters*, Tainsh's *Study of the Works of Alfred Tennyson*, Brimley's *Essays in Criticism*, Wace's *Alfred Tennyson; his Life and Works*, Haweis' *Poets in the Pulpit*, Galton's *Urbana Scripta*. The chapter on "Tennyson as a Religious Poet," in *Makers of Modern English*, by Rev. W. J. Dawson, is of considerable value in this connection. The literature of the *In Memoriam* is of assistance in the prosecution of our inquiry—notably the Rev. Dr. Gatty's *Key*, and J. F. Genung's *In Memoriam; its Structure and Purpose*.

Special mention must be made of Appendix II

[1] See Appendix No. II., pp. 147-8.

—"Tennyson and Koheleth"—in Dr. Plumptre's *Ecclesiastes*, in the Cambridge Bible for Schools. It is an admirable example of exact work in this department. In it the learned author (whose recent decease has occasioned widespread regret) traces the parallelism of Tennyson in the *In Memoriam*, *The Vision of Sin*, *The Two Voices*, and *The Palace of Art*, with the Confessions of the Debater, whom he supposes to be an Alexandrian Jew, who, writing about 200 years before the Christian era, adopted the "dramatic personation of Solomon's character as a form of authorship."

The most important contribution, however, that has yet been made to the study of Tennyson's knowledge and use of the Bible is the work of an American divine—the Rev. Henry Van Dyke, D.D., of New York City. It appears as an appendix to a volume entitled *The Poetry of Tennyson*. The Biblical allusions there given number 282. The author appends a note, in which he says, "This list is probably very far from being complete." With the joy of a genuine explorer, Dr. Van Dyke exults in the fact that "the delight of 'fresh woods and pastures new'

—so rare in this over-explored age"—has been his. It will in no wise lessen the pleasure of this explorer to know that on this side of the Atlantic a student of Tennyson, less distinguished than himself, but scarcely less ardent, was roaming what he too supposed were "fresh woods and pastures new," with the result that more than 450 Biblical quotations, allusions, or parallelisms have been traced. These have been arranged according to the order of the Sacred Books, and are presented in Part II of this volume.

The Allusions are of Various Kinds.

Speaking of the resemblances between certain of Tennyson's poems and the book of *Ecclesiastes*, Dr. Plumptre remarks that "with Tennyson, as with Shakespeare, there are few, if any, traces that this striking parallelism with the Confessions of the Debater is the result of any deliberate study of, or attempt to reproduce them." The same might be said of scores of references to other portions of Scripture, but not of all.

Sometimes we meet with quotations pure and simple. For example, St. Paul's expression, "the wages of sin is death," occurs *verbatim et literatim* both in the stanzas entitled "Wages" and in "The Wreck".

At other times the phraseology of the poet differs so slightly from that of Holy Writ as to render the derivation unmistakable, as, for instance, the words of Henry II, when he warns his "brother of France" against Becket,

"Take heed he do not turn again and rend you;"

or as in *The Ring*, where we read of

"Father's fault visited on the children."

Bible incidents are often referred to with a directness which leaves no doubt as to the allusion; thus, the mark that was set upon Cain is mentioned no less than three times. A reference to the list of allusions hereafter given will show that Scripture characters such as Adam and Eve, Jacob, Jephthah's Daughter, David, Peter, Paul, and others, are mentioned again and again.

The most frequent form of allusion, however, is that in which the poet adopts the idea contained

in some Scripture passage or expression, and phrases it as seems to him good. Thus, we read (with a reference to JUDGES viii, 16) of

> "Those whom Gideon school'd with briers;"

and the tender pity of God (see PSALM ciii, 10, 11) is referred to in the lines,

> "Ye watch, like God, the rolling hours
> With larger other eyes than ours,
> To make allowance for us all." (260.)

Not a Creed.

Any attempt to formulate Lord Tennyson's religious "views" from his references to Holy Scripture must needs issue in failure, although his position in relation to individual articles of Christian belief may sometimes be made out with tolerable certainty. There is no such particular and uniform presentation of the poet's personal faith as entitles either this school of theologians, or that, to claim him as its *attaché*.

Not that he is indifferent to creed. It is not he that will

> "Sit as God holding no form of creed,
> But contemplating all." (47.)

The words occur in "a sort of allegory," and describe one of the many moods of a soul that seeks satisfaction in beauty, in culture, in art, in wisdom, yet finds it in none of these, but in penitence, prayer, and self-renunciation. In Poem xxxiii of the *In Memoriam*—which Robertson, of Brighton, entitled "The danger of unsettling simple faith by unfixing it from form"—the highest praise is given to religious convictions when they issue in ineffable joy and preparation for every good word and work:

> "O thou that after toil and storm
> Mayst seem to have reach'd a purer air,
> Whose faith has centre everywhere,
> Nor cares to fix itself to form,
>
> Leave thou thy sister when she prays,
> Her early Heaven, her happy views;
> Nor thou with shadow'd hint confuse
> A life that leads melodious days.

Her faith thro' form is pure as thine,
Her hands are quicker unto good:
Oh, sacred be the flesh and blood
To which she links a truth divine!

See thou that countest reason ripe
In holding by the law within,
Thou fail not in a world of sin,
And ev'n for want of such a type." (256.)

Such as regard doubt as a virtue, or find in agnosticism the safest attitude as to religion, receive no encouragement from the writings of Tennyson. But he rarely adopts the method of Coleridge and Wordsworth, who held that it is the business of the poet to be a teacher of religion. Tennyson approaches the subject of the Christian faith under the fear lest he may "darken sanctities by song". In the *In Memoriam*—"the most distinctly theological poem of the nineteenth century"—his main object is not to set forth a doctrine, to exhibit a theology; but to delineate a profound sorrow, to give appropriate utterance to a great and overwhelming grief. Hence, immediately following one of the finest passages of this

unrivalled elegy, we meet with the following, in which the poet imagines that the heavenly Muse reproves him for venturing upon sacred ground:

> "Urania speaks with darken'd brow:
> 'Thou pratest here where thou art least;
> This faith has many a purer priest,
> And many an abler voice than thou.
>
> Go down beside thy native rill,
> On thy Parnassus set thy feet,
> And hear thy laurel whisper sweet
> About the ledges of the hill.'" (257.)

It must also be borne in mind that a large part of Tennyson's writing is more or less dramatic as to its form. Even as to the *In Memoriam*, where he seems to be speaking in his own name, we are warned not to conclude that it is actually the poet's own voice that we hear; "'I,' in these poems, is not always the author speaking of himself, but the voice of the human race speaking through him."—A. T.

The Value of the Allusions.

For all this, to study his uses of Scripture is neither unprofitable nor vain. Here a side light of great value is thrown upon some sacred text; there the allusion is made in such a way as to show with how great care and insight the passage has been regarded by the poet. Biblical incidents are treated not as mere occurrences of a by-gone age, but as inculcating some practical duty, reproving some present-day wrong, or emphasizing some divine precept that is in danger of being neglected. With what terrific power, for example, does he employ the warnings of Scripture in the denunciation of worldliness and arrogance in *Aylmer's Field*, and in the execration of smug hypocrisy in *Sea Dreams!* How admirable is his introduction of Our Lord's words, "Ye have done it unto Me," in the poem entitled *In the Children's Hospital!*

Devout Use of Scripture.

Tennyson does not espouse the language of Scripture "unadvisedly, lightly, or wantonly, but reverently, discreetly, soberly, and in the fear of God." Rarely, if ever, does it appear that he makes usé of the sacred text as a mere literary convenience: he does not appropriate its familiar and rhythmical expressions simply to save himself the labour of coinage. Nor does he use Scripture indifferently and promiscuously, as if to press it into his service at all risks whatsoever. An allusion to Hezekiah, which once occurred in a poem of random jollity, was promptly expunged as being indecorous and out of place. His employment of Scriptural phraseology is almost entirely limited to subjects in which he treats of God, of religion, or of moral duty. His knowledge of Holy Scripture appears to be both extensive and accurate; to him the Bible always is *The Book*. Its standard of morality is the rule of human conduct; to know it, and to accept it as God's revelation of things seen and unseen, is at

once a duty and a privilege; the faith which embraces God's providential government of the world is man's truest confidence and his sweetest solace in the mystery of life. The silences of Scripture he knows how to explain—

> "Behold a man raised up by Christ!
> The rest remaineth unreveal'd;
> He told it not; or something seal'd
> The lips of that Evangelist." (255.)

An Atmosphere Rather Than a Phraseology.

Tennyson's knowledge and use of the Bible is not illustrated wholly, or even chiefly, by his verbal allusions to the Sacred Books. It is an element which enters into the conception and the colouring of nearly all his masterpieces. It imparts to the *In Memoriam* the noblest quality of that magnificent poem. This modern KOHELETH conducts us eventually, though through many oscillations and wanderings of thought, to the

safe and quiet resting-places of faith—"the conclusion of the whole matter"—

"If e'er when faith had fall'n asleep,
I heard a voice 'believe no more'
And heard an ever-breaking shore
That tumbled in the Godless deep;

A warmth within the breast would melt
The freezing reason's colder part,
And like a man in wrath the heart
Stood up and answer'd: 'I have felt.'" (282.)

It is by the infusion of a fuller Scriptural sentiment, as well as by force of poetic genius, that Tennyson's *Idylls of the King* glorify the antique myths to such a degree that we trace but dimly any resemblance between the poems and the legends as presented by Sir Thomas Malory.

Characters such as "Dora" and "Enoch Arden" are bodied forth with that peculiar fascination which attaches to them, because in them we trace that charity which "suffereth long and is kind," or that strong faith in Providence which enables man to endure exceptional trial—never doubting Him whom he has believed. The spiritual pene-

tration, the correctness of moral sentiment, and the lofty tone which so much of Tennyson's writing discloses, could only have come of "the wisdom that is from above."

A conspicuous feature of Tennyson, when dealing with religion, is the prominence which he gives to prayer—

> "A breath that fleets beyond this iron world
> And touches Him that made it." (677.)

Prayer avails when all else is unavailing; the lonely castaway finds in it a refuge and a solace—

> "Had not his poor heart
> Spoken with That, which being everywhere
> Lets none, who speaks with Him, seem all alone,
> Surely the man had died of solitude." (134.)

Nor is it merely a cry "from the ends of the earth," in desolation and solitude; it is the medium of fellowship with God, suited to every place and condition of life:

> "More things are wrought by prayer
> Than this world dreams of. Wherefore, let thy voice
> Rise like a fountain for me night and day.
> For what are men better than sheep or goats

That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God." (71.)

Simeon Stylites, who will

"Clamour, mourn and sob,
Battering the gates of heaven with storms of prayer,"

presents the ascetic view of prayer as a duty; but in *The Higher Pantheism* prayer is presented as the privilege by which continual communion with the Highest becomes possible:

"Speak to Him thou, for He hears, and Spirit with Spirit can meet—
Closer is He than breathing, and nearer than hands and feet." (239.)

Whatever of mysticism and of abstruseness may occasionally characterise Tennyson as a religious poet, he never fails to present "the primal duties" even as they "shine aloft." His hope for the individual and the race lies in the realisation of the vision which Isaiah saw of the peaceable kingdom of Messiah. Towards that glorious consummation he looks, and teaches us to look, not because of

the visions of a poet's dream, but because by His holy prophet "The mouth of the LORD hath spoken it":

"Earth at last a warless world, a single race, a single tongue—
I have seen her far away—for is not Earth as yet so young?—
Every tiger madness muzzled, every serpent passion kill'd,
Every grim ravine a garden, every blazing desert till'd,
Robed in universal harvest up to either pole she smiles,
Universal ocean softly washing all her warless Isles."
(565.)

Scope of the Present Enquiry.

It scarcely comes within the scope of the present enquiry to call attention to limitations and omissions. The poems of Tennyson cannot be treated as a compendium of Christian dogmatics, or even of ethics, and they are not now under observation for the sake of discovering wherein they fail to present a complete system of Christian teaching, but for the purpose of indicating the

extent to which the poet has profited by his knowledge of Holy Scripture, and the use to which he has applied that knowledge.

An Element of Popularity.

It is to that knowledge and use of the Bible that, to a considerable extent, Tennyson owes his popularity as a poet, and his prospect of lasting fame. Had this particular feature been wanting in his work Mr. Gladstone could hardly have pronounced upon it the eulogium and the prophecy which his speech at Kirkwall, in 1883, contained. Contrasting the work of the poet with that of the statesman, the then Prime Minister said: "Mr. Tennyson's life and labours correspond in point of time as nearly as possible to my own, but Mr. Tennyson's exertions have been on a higher plane of human action than my own. He has worked in a higher field, and his work will be more durable. The Poet Laureate has written his own song on the hearts of his countrymen, that can never die. Time is powerless against him, and I believe this, that were the period of the enquiry to be so long

distant as between this day and the time when Maeshowe was built, still, in regard to the Poet Laureate of to-day, there would be no difficulty in stating who he was and what he had done to raise the intellects and hearts of his fellow-creatures to a higher level, and by so doing acquire a deathless fame."

Not all the musical charm of Tennyson's poetry, nor its peerless art, nor its luxuriousness of imagination, nor its marvellous pathos has so fully invested it with the quality that endures, as has his loyalty to the revelation of God found in Holy Scripture, and his association of his own song with that word which "liveth and abideth for ever."

"Heaven-sweet Evangel, ever-living word,
Who whilome spakest to the South in Greek
About the soft Mediterranean shores,
And then in Latin to the Latin crowd,
As good need was—thou hast come to talk our isle.
Hereafter thou, fulfilling Pentecost,
Must learn to use the tongues of all the world." (522.)

PART II.

The Bible in Tennyson.

Allusions to Holy Scripture found in the Works of Tennyson, 1830 to 1889; arranged in the order of the Sacred Books.

I.—OLD TESTAMENT.

II.—NEW TESTAMENT.

"Save for my daily range
Among the pleasant fields of Holy Writ
I might despair."

Elizabeth, in *Queen Mary.* (620.)

PART II.

The Bible in Tennyson.

Allusions to Holy Scripture found in the Works of Tennyson; arranged in the order of the Sacred Books.

I.

OLD TESTAMENT.

(Genesis i, 2.)

"From that great deep, before our world begins,
Whereon the spirit of God moves as he will."

De Profundis, ii. (532.)

(Genesis i, 3.)

"Let there be light and there was light: 'tis so:
For was, and is, and will be, are but is."

The Princess, ii. (185.)

(Genesis i, 26.)

"I said, When first the world began,
Young Nature thro' five cycles ran,
And in the sixth she moulded man.

She gave him mind, the lordliest
Proportion, and, above the rest,
Dominion in the head and breast."

The Two Voices. (31.)

(Ibid.)

"For in the world, which is not ours, They said
'Let us make man' and that which should be man,
From that one light no man can look upon,
Drew to this shore lit by the suns and moons
And all the shadows."

De Profundis, ii. (532.)

(Genesis i, 27.)

"Who marr'd heaven's image in thee thus ?"

The Last Tournament. (444.)

(Genesis i, 27.)

. . . . . "Images?
Bury them as God's truer images
Are daily buried."

Sir John Oldcastle. (523.)

(Ibid.)

"The beast might roar his claim
To being in God's image more than they."

Queen Mary, iv, 3. (633.)

(Ibid.)

"This coarse diseaseful creature which in Eden was divine."

Happy. (*Demeter, etc.*, 98.)

(Genesis ii, 7.)

"Not for this
Was common clay ta'en from the common earth
Moulded by God, and temper'd with the tears
Of angels to the perfect shape of man."

To ——. (44.)

(Genesis ii, 7.)

"Your original Adam-clay."

Queen Mary, iv, 3. (634.)

(Genesis ii, 9-10.)

"That bowery loneliness
The brooks of Eden mazily murmuring,
And bloom profuse and cedar arches."

Milton. (243.)

(Genesis ii, 15.)

"Thy great
Forefathers of the thornless garden."

Maud, i, 18, 3. (297.)

(Genesis ii, 22-25.)

"The time when Adam first
Embraced his Eve in happy hour."

The Day Dream. L'Envoi, 4. (108.)

(Genesis ii, 24.)

"And it was thought we two
Might make one flesh, and cleave unto each other
As man and wife."

Queen Mary, v, 2. (641.)

(Ibid.)

"If man and wife be but one flesh."

Happy. (*Demeter, etc.*, 106.)

(Genesis iii, 6.)

"If I had been Eve in the garden, I shouldn't have minded the apple. For what's an apple?"

Becket, iii, 1. (725.)

(Genesis iii, 12-20.)

"And never woman yet, since man's first fall,
Did kindlier unto man."

Lancelot and Elaine. (409.)

(Genesis iii, 14 and 28.)

"Let her eat it (dust) like the serpent, and be driven out of her paradise."

Becket—Prologue. (699.)

(Genesis iii, 19.)

"Dust are our frames."

Aylmer's Field. (142.)

(Ibid.)

"Only 'dust to dust' for me that sicken at your lawless din,
Dust in wholesome old-world dust before the newer world begin."

Locksley Hall Sixty Years After. (564.)

(Ibid.)

"And char us back again into the dust
We spring from."

Queen Mary, iii, 5. (620.)

(Genesis iv, 9.)

" With Cain's answer, my Lord,
Am I his keeper? Thou shouldst call him Cain,
not me."

Becket, i, 4. (714.)

(Genesis iv, 15.)

" Thou hast disgraced me and attainted me,
And mark'd e'en me as Cain."

Queen Mary, iii, 2. (609.)

(Ibid.)

" Because the Lord hath set his mark upon him that no man should murder him."

Becket, i, 4. (714.)

(Ibid.)

" And set a crueller mark than Cain's upon him."

Happy. (*Demeter, etc.*, 95.)

(Genesis iv, 16.)

" With Cain belike, in the land of Nod."

Becket, i, 4. (714.)

(Genesis iv, 23.)

"An old song vexes my ear,
But that of Lamech's is mine."

Maud, ii, 2, 6. (303.)

(Genesis vi, 2.)

"Worse than had he heard his priest
Preach an inverted Scripture, sons of men,
Daughters of God."

Aylmer's Field. (143.)

(Genesis vii, 19.)

"Never since our bad earth became one sea,
Which rolling o'er the palaces of the proud,
And all but those who knew the living God."

Aylmer's Field. (152.)

(Ibid.)

"Tho' the surge
Of some new deluge from a thousand hills
Flung leagues of roaring foam into the gorge."

Early Sonnets, x. (27.)

(Genesis xi, 9.)

"Let the past be past; let be
Their cancell'd Babels."

The Princess, iv. (187.)

(Genesis xi, 9.)

"Till a clamour grew
As of a new-world Babel, woman-built,
And worse-confounded."

The Princess, iv. (193.)

(Genesis xix, 26.)

"See how you stand
Stiff as Lot's wife."

The Princess, vi. (208.)

(Genesis xxvii, 11.)

"From a heart as rough as Esau's hand,
He answer'd . . . ."

Godiva. (103.)

(Genesis xxviii, 12.)

"Opens a door in Heaven;
From skies of glass
A Jacob's ladder falls
On greening grass,
And o'er the mountain-walls
Young angels pass."

Early Spring. (573.)

(Genesis xxix, 10.)

"Fairer than Rachel by the palmy well."

Aylmer's Field. (153.)

(Genesis xxix, 20.)

"Fur I ha' sarved for ye well nigh as long as the man sarved for 'is sweet'art i' Scriptur'."

The Promise of May, ii. (787.)

(Genesis xxxii, 22-31.)

"Like that strange angel which of old,
Until the breaking of the light,
Wrestled with wandering Israel,
Past Yabbok brook the livelong night,
And heaven's mazed signs stood still
In the dim track of Penuel."

To ——. (8.)

(Genesis xlii, 38.)

"Who, thro' their own desire accomplish'd, bring
Their own gray hairs with sorrow to the grave."

Aylmer's Field. (154.)

(Exodus i, 14.)

"They mind us of the time
When we made bricks in Egypt."

The Princess, iv. (188.)

(Exodus iii, 6.)

"A land of promise flowing with the milk
And honey of delicious memories."

The Lover's Tale. (481.)

(Exodus iii, 14.)

"In Him is no before."

In Memoriam, xxvi. (254.)

(Exodus vii, 19.)

"When murder common
As nature's death, like Egypt's plague, had fill'd
All things with blood; when every doorway blush'd,
Dash'd red with that unhallow'd passover."

Becket, i, 3. (708.)

(Exodus ix, 23.)

" Yes, tho' the fire should run along the ground,
As once it did in Egypt."

Promise of May, i. (785.)

(Exodus x, 22.)

" Pharaoh's darkness."

Aylmer's Field. (154.)

(Exodus xiii, 21.)

" We had passed from a cheerless night to the glare of a drearier day;
He is only a cloud and a smoke who was once a pillar of fire."

Despair, v. (545.)

(Exodus xv, 20.)

" A cymbal'd Miriam."

The Princess, v. (203.)

(Exodus xv, 23.)

" To plunge into this bitter world again—
These wells of Marah."

Becket, v, 2. (741.)

(Exodus xvi, 15.)

"Grace
Would drop from his o'er-brimming love,
As manna on my wilderness."

Supposed Confessions. (5.)

(Exodus xix, 16.)

'Altho' the trumpet blew so loud."

In Memoriam, xcvi. (274.)

(Exodus xx, 5.)

"Father's fault visited on the children."

The Ring. (*Demeter, etc.*, 63.)

(Ibid.)

"But for your Christian, look you, you shall have
None other God but me."

Becket, ii, 2. (721.)

(Exodus xx, 13.)

"The 'Thou shalt do no murder,' which God's hand
Wrote on her conscience, Mary rubb'd out pale."

Queen Mary, iii, 1. (608.)

(Exodus xxiii, 19.)

"Seethed like the kid in his own mother's milk."

Merlin and Vivien. (394.)

(Ibid.)

"Innocence seethed in her mother's milk."

Vastness. (*Demeter, etc.*, 42.)

(Exodus xxviii, 30.)

"With jewels, elfin Urim, on the hilt."

Coming of Arthur. (313.)

(Exodus xxxii, 1.)

"As over Sinai's peaks of old
While Israel made their gods of gold."

In Memoriam, xcvi. (274.)

(Leviticus iii, 3.)

"A sacrifice to Harold, a peace-offering."

Harold, ii, 1. (660.)

(Leviticus xvi, 10.)

"And heap'd the whole inherited sin
On that huge scapegoat of the race,
All, all upon the brother."

Maud, i, xiii, 3. (295.)

(Ibid.)

"A scapegoat marriage—all the sins of both
The houses on mine head."

Harold, ii, 1. (6

(Leviticus xviii, 21.)

"Crueller: as not passing thro' the fire
Bodies, but souls—thy children's—thro
smoke."

Aylmer's Field. (

(Leviticus xviii, 21.)

"I think that they would Moloch ize them too,
To have the heavens clear."

Harold, i, 1. (653.)

(Leviticus xx, 21.)

Thou shalt not wed thy brother's wife'—'Tis written,
"'They shall be childless.'"

Queen Mary, i, 2. (581.)

(Numbers xiii, 23.)

"Long-arm'd vines with grapes
Of Eshcol hugeness."

To E. Fitzgerald. (537.)

(Numbers xvi, 32.)

"Will the earth gape and swallow us?"

Becket, v, 3. (749.)

(Numbers xxiii, 10.)

"Let me die the death."

Queen Mary, i, 2. (582.)

(Deuteronomy iv, 26.)

"Take heed lest he destroy thee utterly."

Becket, i, 3. (704.)

(Deut. viii, 7.)

"The torrent brooks of hallow'd Israel
From craggy hollows pouring, late and soon."

A Dream of Fair Women. (59.)

(Deut. ix, 2.)

"I felt the thews of Anakim."

In Memoriam, ciii. (276.)

(Joshua ii, 18.)

"The scarlet thread of Rahab saved her life."

Queen Mary, iii, 2. (609.)

(Joshua x, 12.)

"I that rather held it better men should perish
one by one,
Than that earth should stand at gaze like
Joshua's moon in Ajalon!"

Locksley Hall. (103.)

(Judges iv, 5.)

"Under the palm tree."

Enoch Arden. (132.)

(Judges iv, 21.)

"A Jael."

The Princess, v. (203.)

(Judges v, 1.)

"Like that great dame of Lapidoth she sang,
'Our enemies have fall'n, have fall'n.'"

The Princess, vi. (204.)

(Judges viii, 16.)

"Late he learned humility
Perforce, like those whom Gideon school'd with briers."

Buonaparte. (26.)

(Judges xi, 30, 31.)

"The godless Jephtha vows his child."

The Flight. (552.)

(Judges xi, 33.)

"Moreover it is written that my race
Hew'd Ammon hip and thigh, from Aroer
On Arnon unto Minneth."

A Dream of Fair Women. (60.)

(Judges xi, 34-39.)

"So stood I, when that flow
Of music left the lips of her that died
To save her father's vow;
The daughter of the warrior Gileadite,
A maiden pure; as when she went along
From Mizpeh's tower'd gate with welcome light,
With timbrel and with song."

A Dream of Fair Women. (60.)

(Judges xi, 34-39.)

"Pale as the Jephtha's daughter."

Aylmer's Field. (147.)

(Judges xiii, 20.)

"Thy spirit, ere our fatal loss,
Did ever rise from high to higher;
As mounts the heavenward altar-fire,
As flies the lighter thro' the gross."

In Memoriam, xli. (258.)

(Ibid.)

"He coom'd like a Hangel o' marcy as soon as 'e 'eärd 'is naäme,
Or like tother Hangel i' Scritur 'at summun seed i' the flaäme,
When summun 'ed hax'd fur a son, an' 'e promised a son to she,
An' Roä was as good as the Hangel i' saävin' a son fur me."

Owd Roä. (*Demeter,* etc., 35.)

(Judges xix, 29.)

"Sent like the twelve-divided concubine
To inflame the tribes."

Aylmer's Field. (154.)

(Ruth ii, 3.)

"Fairer than Ruth among the fields of corn."

Aylmer's Field. (153.)

(1 Samuel xv, 32.)

"From bitterness of death."

The Lover's Tale. (478.)

(1 Samuel xvii, 10, 12.)

"There is one
Come as Goliath came of yore—he flings
His brand in air and catches it again,
He is chanting some old warsong.
. . . And no David
To meet him?"

Harold, v, i. (688.)

(2 Samuel i, 19.)

"How are the mighty fallen!"

Queen Mary, iv, 2. (628.)

(2 Samuel i, 26.)

"For good she was and true,
But loved me with a love beyond all love
In women, whomsoever I have known."

Lancelot and Elaine. (416.)

(2 Samuel xii, 7.)

"Thou art the man."

Becket, i, 1. (700.)

(2 Samuel xii, 23.)

"I shall know him when we meet."

In Memoriam, xlvii. (259.)

(2 Samuel xviii, 5.)

"Deal gently with the young man Absalom."

Becket, i, 3. (712.)

(2 Samuel xxi, 8-10.)

"Rizpah."

Rizpah. (501.)

(2 Samuel xxiii, 15.)

"A draught of that sweet fountain that he loves."

The Lover's Tale. (478.)

(1 Kings vi and vii.)

"I have built the Lord a house—
Palms, flowers, pomegranates, golden cherubim
With twenty cubit wings from wall to wall—
I have built the Lord a house—sing, Asaph! clash
The cymbal, Heman! blow the trumpet, priest!
Fall, cloud, and fill the house—lo! my two pillars,
Jachin and Boaz."

Harold, iii, 1. (672.)

(1 Kings x, 1.)

"No, not to answer, Madam, all those hard things
That Sheba came to ask of Solomon."

The Princess, ii. (178.)

(1 Kings xviii, 28.)

"Gash thyself, priest, and honour thy brute
Baäl."

Aylmer's Field. (152.)

(2 Kings ii, 11.)

"For as that other gazed,
Shading his eyes till all the fiery cloud,
The prophet and the chariot and the steeds,
Suck'd into oneness like a little star
Were drunk into the utmost blue, we stood."

The Lover's Tale. (481.)

(2 Kings iii, 20-23.)

"As the water Moab saw
Come round by the East."

The Last Tournament. (451.)

(2 Kings iv, 34.)

Ah yet, ev'n yet, if this might be,
I, falling on his faithful heart,
Would breathing thro' his lips impart
The life that almost dies in me."

(2 Chronicles ix, 9.)

"Dripping with Sabean spice."

Adeline. (21.)

(Esther i, 17.)

"O Vashti, noble Vashti! Summon'd out
She kept her state, and left the drunken king
To brawl at Shushan underneath the palms."

The Princess, iii. (184.)

(Esther ii, 7.)

"Neither court nor country, tho' they sought
Thro' all the provinces like those of old
That lighted on Queen Esther, has her match."

The Marriage of Geraint. (352.)

(Job iii, 17.)

"To lie within the light of God, as I lie upon your breast,
Where the wicked cease from troubling, and the weary are at rest."

The May Queen. (53.)

(Job iv, 15.)

"The roots of my hair were stirr'd."

Maud, i, 1. (286.)

(Job vii, 10.)

"The place he knew forgetteth him."

The Two Voices. (34.)

(Job xxviii, 26.)

"Saw God divide the night with flying flame,
And thunder on the everlasting hills."

A Dream of Fair Women. (60.)

(Job xxx, 19.)

"We are ashes and dust."

Maud, i, 1. (287.)

(Job xxxvii, 4, 5.)

"I heard Him, for He spake, and grief became
A solemn scorn of ills."

A Dream of Fair Women. (60.)

(Job xxxviii, 7.)

"And thrice above him all the heavens
Open'd and blazed with thunder such as seem'd
Shoutings of all the sons of God."

The Holy Grail. (427.)

(Job xli, 24.)

"I have neither hope nor trust;
May make my heart as a millstone."

Maud, i, 1. (287.)

(Psalm i, 3.)

"Thy leaf shall never fail."

Talking Oak. (92.)

(Psalm ii, 1.)

"Why do the heathen rage?"

Becket, v, 2. (746.)

(Psalm viii, 2.)

"Out of the mouths of babes and sucklings,
praise!"

Becket, i, 2. (722.)

(Psalm viii, 4.)

"What are men that He should heed us? cried
the king of sacred song."

Locksley Hall Sixty Years After. (566.)

(Psalm viii, 5.)

And owning but a little more
Than beasts, abidest lame and poor,
Calling thyself a little lower
Than angels."

The Two Voices. (33.)

(Psalm xiv, 1.)

"No God at all, says the fool."

The Higher Pantheism. (239.)

(Psalm xvii, 6.)

"Speak to Him thou for He hears, and Spirit
with Spirit can meet—
Closer He is than breathing, and nearer than
hands and feet."

The Higher Pantheism. (239.)

(Psalm xxi, 4.)

"And length of days, and immortality
Of thought, and freshness ever self-renew'd."

The Lover's Tale. (477.)

(Psalm xxiv, 7.)

"Open,
Ye everlasting gates! The King is here!"

Queen Mary, iii, 2. (611.)

(Psalm xxv, 18.)

"Have mercy, mercy: take away my sin."

St. Simeon Stylites. (86.)

(Psalm li, 4.)

"The sin that practice burns into the blood,
And not the one dark hour which brings remorse,
Will brand us, after, of whose fold we be:
Or else were he, the holy king, whose hymns
Are chanted in the minster, worse than all."

Merlin and Vivien. (392.)

(Psalm li, 5.)

"O Lord, Thou knowest what a man I am;
A sinful man, conceived and born in sin."

St. Simeon Stylites. (87.)

(Psalm lvi, 13.)

"To stay his feet from falling."

The Lover's Tale. (478.)

(Psalm lviii, 4.)

"To the deaf adder thee, that will not dance
However wisely charm'd."

Harold, i, 1. (657.)

(Psalm lxxii, 8.)

"His sceptre shall go forth from Ind to Ind."

Queen Mary, iii, 2. (611.)

(Psalm lxxvii, 18.)

"For if He thunder by law the thunder is yet His voice."

The Higher Pantheism. (239.)

(Psalm lxxviii, 2.)

"And dark sayings from of old
Ranging and ringing thro' the minds of men."

The Coming of Arthur. (315.)

(Psalm lxxviii, 16.)

"That God would move
And strike the hard, hard rock, and thence,
Sweet in their utmost bitterness,
Would issue tears of penitence."

Supposed Confessions. (5.)

(Psalm lxxxvi, 15.)

"Sin? O yes—we are sinners, I know—let all that be,
And read me a Bible verse of the Lord's good will toward men—
'Full of compassion and mercy, the Lord'—let me hear it again;
'Full of compassion and mercy—long-suffering.'
Yes, O yes."

Rizpah, xiii. (503.)

(Psalm lxxxix, 23.)

"Hath beaten down my foes."

Becket—Prologue. (696.)

(Psalm xcv, 5.)

"And the sea is His,
The sea is His: He made it."

Enoch Arden. (128.)

(Psalm ciii, 10, 11.)

"Ye watch, like God, the rolling hours
With larger other eyes than ours,
To make allowance for us all."

In Memoriam, li. (260.)

(Psalm cxvi, 11.)

"I weänt saäy men be loiars, thaw summun said it in 'aäste."

Northern Farmer, Old Style. (229.)

(Psalm cxviii, 26.)

"Blessed is he that cometh in the name of the Lord."

Becket, i, 3. (712.)

(Psalm cxxvii, 3.)

"Will not another take their heritage?
Will there be children's laughter in their hall
For ever and for ever?"

Aylmer's Field. (154.

(Psalm cxxxii, 11.)

"Yet if it might please God that I should leave
Some fruit of mine own body after me
To be your king, ye would rejoice thereat."

Queen Mary, ii, 2. (599.)

(Psalm cxxxix, 1-4.)

"God, before whom ever lie bare
The abysmal depths of Personality."

The Palace of Art. (47.)

(Psalm cxxxix, 9, 10.)

"Is He not yonder in those uttermost
Parts of the morning? if I flee to these
Can I go from Him?"

Enoch Arden. (128.)

(Psalm cxxxix, 14.)

"Let me not cast in endless shade
What is so wonderfully made."

The Two Voices. (30.)

(Psalm cxlii, 2.)

"For merit lives from man to man,
And not from man, O Lord, to thee."

In Memoriam—Proem. (247.)

(Psalm cxlv, 14.)

"O God Almighty, blessed Saviour, Thou
That didst uphold me on my lonely isle,
Uphold me, Father, in my loneliness
A little longer."

Enoch Arden. (137.)

(Proverbs i, 20.)

"Ignorance crying in the streets, and all men
Regarding her."

Queen Mary, iv, 3. (633.)

(Proverbs x, 1.)

"O children—there is nothing upon earth
More miserable than she that has a son
And sees him err."

The Princess, iii. (184.)

(Proverbs xix, 17.)

"Give to the poor,
Ye give to God."

Queen Mary, iv, 3. (632.)

(Proverbs xx, 9.)

"There is no being pure,
My cherub; saith not Holy Writ the same?"

Merlin and Vivien. (381.)

(Proverbs xxi, 30.)

"There is no power against the Lord."

Queen Mary, iv, 3. (630.)

(Proverbs xxii, 13.)

"Stay me not!
I have been the sluggard, and I ride apace,
For now there is a lion in the way."

The Holy Grail. (428.)

(Proverbs xxv, 22.)

"The coals of fire you heap upon my head
Have crazed me."

Romney's Remorse. (*Demeter, etc.*, 151.)

(Proverbs xxvii, 7.)

"She is none of those who loathe the honeycomb."

Queen Mary, v, 1. (639.)

(Proverbs xxx, 15.)

"Cry, like the daughters of the horseleech, 'Give.'"

The Golden Year. (94.)

(Ecclesiastes i, 4.)

"Tho' thou wert scatter'd to the wind,
Yet is there plenty of the kind."

The Two Voices. (31.)

(Ecclesiastes ii, 1.)

"I said, 'O soul, make merry and carouse,
Dear soul, for all is well.'"

The Palace of Art. (44.)

(Ecclesiastes iii, 1.)

"Nothing walks with aimless feet."

In Memoriam, liv. (261.)

(Ecclesiastes iii, 2.)

"I curse not nature, no, nor death,
For nothing is that errs from law."

In Memoriam, lxiii. (265.)

(Ecclesiastes iii, 6.)

"The time to cast away
Is yet far off."

The Coming of Arthur. (313.)

(Ecclesiastes iii, 11.)

"Full of the riddle of the painful earth
Flash'd thro' her as she sat alone."

The Palace of Art. (47.)

(Ecclesiastes iii, 19.)

"Cease to wail and brawl!
Why inch by inch to darkness crawl?
There is one remedy for all."

The Two Voices. (33.)

(Ecclesiastes v, 18.)

"Moreover, but to seem to find
Asks what thou lackest, thought resign'd,
A healthy frame, a quiet mind."

The Two Voices. (32.)

(Ecclesiastes ix, 4.)

"'Live on, Sir Boy,' she cried. 'I better prize
The living dog than the dead lion.'"

Balin and Balan. (379.)

(Ecclesiastes xi, 3.)

"As the tree falls so it must lie."

Rizpah, iii. (502.)

(Ecclesiastes xi, 8.)

"The night is long,
And the longer night is near."

The Vision of Sin. (123.)

(Ecclesiastes xi, 9.)

"And wherefore rather I made choice
To commune with that barren voice,
Than him that said, 'Rejoice! Rejoice!'"

The Two Voices. (36.)

(Ecclesiastes xii, 7.)

"My own dim life should teach me this,
That life shall live for evermore,
Else earth is darkness at the core,
And dust and ashes all that is."

In Memoriam, xxxiv. (256.)

(Song of Solomon ii, 12.)

"No joy the blowing season gives,
The herald melodies of spring."

In Memoriam, xxxviii. (257.)

(Song of Solomon viii, 8-9.)

"Lo, now you are enclosed with boards of cedar,
Our little sister of the Song of Songs."

Queen Mary, iii, 2. (610.)

(Isaiah i, 24.)

"Who will avenge me of mine enemies?"

Queen Mary, iii, 2. (611.)

(Isaiah ii, 4.)

"Earth at last a warless world."

Locksley Hall Sixty Years After. (565.)

(Isaiah ix, 6.)

"Wonderful, Prince of Peace, the Mighty God."

Aylmer's Field. (152.)

(Ibid.)

"The second Prince of Peace."

Queen Mary, iii, 2. (611.)

(Isaiah xi, 6.)

"The babe shall lead the lion."

Aylmer's Field. (152.)

(Isaiah xxiv, 20.)

"My Lord, the world is like a drunken man
Who cannot move straight to his end—but reels
Now to the right, then as far to the left."

Queen Mary, iv, 3. (634.)

(Isaiah xxv, 12.)

"And bring her to the level of the dust."

Becket—Prologue. (699.)

(Ibid.)

"You bade me take revenge another way—
To bring her to the dust."

Becket, iv, 2. (734.)

(Isaiah xxxv, 1.)

"Surely now
The wilderness shall blossom as the rose."

Aylmer's Field. (152.)

(Isaiah xli, 4.)

"'Dare we dream of that,' I ask'd,
'Which wrought us, as the workman and his work,
That practice betters?'"

The Princess, iii. (185.)

(Isaiah liii, 7.)

"I was led mute
Into her temple like a sacrifice."

The Lover's Tale. (486.)

(Isaiah lx, 2.)

"Gross darkness."

A Dream of Fair Women. (57.)

(Isaiah lxiii, 3.)

"For thou hast trodden this wine-press alone."

. . . . . .

"Nay, of the people there are many with me."

Becket, iii, 3. (731.)

(Isaiah lxiii, 16.)

"In the name
Of the everlasting God."

Happy. (*Demeter, etc.*, 108.)

(Isaiah lxiv, 4.)

"And the ear of man cannot hear, and the eye of man cannot see;
But if we could see and hear, this Vision—were it not He?"

The Higher Pantheism. (239.)

(See also 1 Cor. ii, 9, Revised Version.)

(Isaiah lxiv, 6.)

"Must our true man change like a leaf at last?"

Lancelot and Elaine. (407.)

(Isaiah lxv, 25.)

"Every tiger madness muzzled, every serpent passion kill'd."

Locksley Hall Sixty Years After. (565.)

(Jeremiah i, 6.)

"But what am I?
An infant crying in the night:
An infant crying for the light:
And with no language but a cry."

In Memoriam, lv. (301.)

(Jeremiah xxv, 18.)

'Whose doings are a horror to the east,
A hissing in the west."

Becket, iv, 2. (734.)

(Lamentations ii, 10.)

"The daughter of Zion lies beside the way—
The priests of Baal tread her underfoot—
The golden ornaments are stolen from her."

Becket, iii, 3. (729.)

(Ezekiel ii, 10.)

"A fiery scroll written over with lamentation and woe."

Despair. (545.)

(Ezekiel xxxiv, 5.)

"Sheep, said he? And sheep without the shepherd, too."

Becket, i, 4. (714.)

(Daniel iii, 25-27.)

"Nay, I can burn, so that the Lord of life
Be by me in my death.
Those three! the fourth
Was like the Son of God! Not burnt were they.
On *them* the smell of burning had not past.
That was a miracle to convert the king."

Sir John Oldcastle. (524.)

(Ibid.)

"Remember how God made the fierce fire seem
To those three children like a pleasant dew."

Queen Mary, iv, 3. (630.)

(Daniel v, 25.)

"The airy hand confusion wrought,
Wrote 'Mene, mene,' and divided quite
The kingdom of her thought."

The Palace of Art. (48.)

(Daniel v, 26.)

"Mock-king, I am the messenger of God,
His Norman Daniel! Mene, mene, Tekel!"

Harold, v, 1. (683.)

(Daniel vi, 27.)

"In heaven signs!
"Signs upon earth! signs everywhere!"

Harold, i, 1. (654.)

(Daniel vii, 10.)

"When the great Books (see Daniel seven and ten)
Were open'd, I should find he meant me well."

Sea Dreams. (158.)

(Joel ii, 31.)

"Till the sun and moon of our science are both of them turn'd into blood."

Despair, xvi. (547.)

(Amos vii, 14.)

"Thou art no prophet,
Nor yet a prophet's son."

Becket, ii, 2. (723.)

(Jonah i, 15.)

"I am the Jonah, the crew should cast me into the deep."

The Wreck. (543.)

(Jonah i, 17.)

"I had liefer that the fish had swallowed me, like Jonah, than have known there were such devils."

Harold, ii, 1. (661.)

(Jonah iv, 10.)

"In us true growth, in her a Jonah's gourd,
Up in one night and due to sudden sun."

The Princess iv. (190.)

(Micah v, 2.)

"Not least art thou, thou little Bethlehem
In Judah, for in thee the Lord was born;
Nor thou in Britain, little Lutterworth,
Least, for in thee the word was born again."

Sir John Oldcastle. (521.)

(Zechariah ix, 14.)

"Arrows of lightnings."

Early Sonnets, ii. (25.)

(Zechariah xiii, 7.)

"Smite the shepherd and the sheep are scattered."

Becket, i, 4. (715.)

(Malachi iii, 17.)

"First of the foremost of their files, who die
For God, to people heaven in the great day
When God makes up His jewels."

Becket, v, 2. (745.)

(II.) NEW TESTAMENT.

The Four Gospels.

The allusions to the Gospels are arranged according to the order approved by our best harmonists.

"Tho' truths in manhood darkly join,
Deep-seated in our mystic frame,
We yield all blessing to the name
Of Him who made them current coin."

In Memoriam, xxxvi. (257.)

The Birth and Infancy of our Saviour.

(John i, 14.)

"The Lord was God and came as man."

Harold, iii, 2. (676.)

(John i, 14.)

"Thou seemest human and divine,
The highest, holiest manhood thou."

In Memoriam—Proem. (247.)

(Luke i, 28.)

"Fair as the angel that said 'Hail!'"

Aylmer's Field. (153.)

(Ibid.)

"Ave Maria, gratia plena, Benedicta tu in mulieribus."

Queen Mary, iii, 2. (609.)

(Luke i, 42.)

"Sit benedictus fructus ventris tui!"

Queen Mary, iii, 2. (610.)

(Luke ii, 7.)

"Like the great king of all,
A light among the oxen."

Harold, iv, 1. (678.)

(Luke ii, 10, 11.)

"That happy morn
When angels spake to men aloud,
And Thou and peace to earth were born."

Supposed Confessions. (4.)

(Luke ii, 14.)

"Each voice four changes on the wind,
That now dilate, and now decrease,
Peace and goodwill, goodwill and peace,
Peace and goodwill, to all mankind."

In Memoriam, xxvii. (254.)

(Luke ii, 16.)

"Born of a village girl, carpenter's son."

Aylmer's Field. (152.)

(Matthew ii, 1, 2.)

"And like a flying star
Led on the gray-hair'd wisdom of the east."

The Holy Grail. (426.)

(Ibid.)

"Follow you the Star that lights a desert pathway,
yours or mine.
Forward, till you see the highest Human Nature
is divine."

Locksley Hall Sixty Years After. (568.)

(Matthew ii, 11.)

"Such times have not been since the light that led
The holy Elders with the gift of myrrh."

Morte D'Arthur. (71.)

(Luke ii, 32.)

"O Father, touch the east, and light
The light that shone when Hope was born."

In Memoriam, xxx. (255.)

Our Lord's Public Ministry.

(Matthew iii, 1, 2.)

"Is there no prophet but the voice that calls
Doom upon kings, or in the waste 'Repent'?"
Aylmer's Field. (154.)

(Matthew iii, 12.)

"That his fan may thoroughly purge his floor."
Queen Mary, iii, 4. (618.)

(Matthew iv, 9.)

"Ay, if this *if* be like the Devil's '*if*
Thou wilt fall down and worship me.'"
Becket, iii, 3. (731.)

(John ii, 10.)

"Perhaps, like him of Cana in Holy Writ,
Our Arthur kept his best until the last."
The Holy Grail. (430.)

(John iii, 29.)

"Who but the bridegroom dares to judge the bride,
Or he the bridegroom may appoint?"

Becket, i, 3. (711.)

(John iv, 10.)

"The living waters of the Faith."

Queen Mary, i, 5. (588.)

(Matthew iv, 19.)

"Nay then, we be liker the blessed Apostles; *they* were fishers of men."

Harold, ii, 1. (661.)

(Ibid.)

"Thy true King bad thee be
A fisher of men; thou hast them in thy net."

Becket, ii, 2. (722.)

(Mark iii, 14.)

"Ay, the fire, the light,
The spirit of the twelve Apostles enter'd
Into thy making."

Becket, i, 1. (699.)

(Mark iii, 17.)

"Our Boanerges with his threats of doom."

Sea Dreams. (159.)

(Matthew v, 3.)

"Exceeding 'poor in spirit.'"

Aylmer's Field. (154.)

(Matthew v, 28.)

"'The text—your Highness knows it, 'Whosoever looketh after a woman.'"

Queen Mary, i, 5. (592)

(Matthew v, 30.)

"This hath offended—this unworthy hand!"

Queen Mary, iv, 3. (636.)

(Matthew v, 38.)

"And thunder'd up into Heaven the Christless code,
That must have life for a blow."

Maud, ii, 1. (302.)

(Matthew v, 44.)

"Love your enemy, bless your haters, said the Greatest of the great."

Locksley Hall Sixty Years After. (562.)

(Ibid.)

"A policy of wise pardon
Wins here as well as there. To bless thine enemies."

Becket, v, 2. (740.)

(Matthew vi, 9.)

"Hallowed be Thy name."

De Profundis. (*The Human Cry.*) (533.)

(Matthew vi, 14.)

"For all the souls on earth that live
To be forgiven must forgive."

The Promise of May, iii, 3. (794.)

(Matthew vi, 28.)

"All its allotted length of days,
The flower ripens in its place,
Ripens and fades, and falls, and hath no toil,
Fast-rooted in the fruitful soil."

The Lotus Eaters. (55.)

(Ibid.)

"The golden slopes
Of Solomon-shaming flowers."

Becket, iii, 1. (724.)

(Matthew vii, 6.)

"For I have flung thee pearls and find thee swine."

The Last Tournament. (448.)

(Ibid.)

"The Gospel, the Priest's pearl, flung down to swine."

Sir John Oldcastle. (523.)

(Matthew vii, 6.)

"Take heed he do not turn and rend you too."

Becket, ii, 2. (721.)

(Matthew vii, 7.)

"Knock, and it shall be open'd."

Becket, v, 3. (747.)

(Matthew vii, 13, 14.)

"Is not our child on the narrow way,
Who down to those that saunter in the broad
Cries 'Come up hither,' as a prophet to us?"

Aylmer's Field. (154.)

(Matthew viii, 12.)

"Shut out from Love, and on her threshold lie
Howling in outer darkness."

To —— Palace of Art. (44.)

(Matthew xi, 7.)

"What go ye into the wilderness to see?"

The Holy Grail. (423.)

(Matthew xi, 30, with xiv, 25.)

"Wearing the light yoke of that Lord of love,
Who still'd the rolling wave of Galilee."

Aylmer's Field. (153.)

(Luke vii, 47.)

"She loved much: pray God she be forgiven."

Queen Mary, v, 5. (651.)

(Matthew xii, 31.)

"But for the greatest sin that can be sinn'd,
Yea, even such as mine, incalculable,
Unpardonable,—sin against the light,
The truth of God, which I had proven and known.
Thy mercy must be greater than all sin."

Queen Mary, iv, 3. (631.)

(Matthew xii, 44, with Luke viii, 33.)

"We have had it swept and garnish'd after him.
Not for the seven devils to enter in?"
"No, for we trust they 'parted in the swine."

Queen Mary, iii, 2. (619)

(Luke xii, 3.)

" For I never whisper'd a private affair
Within the hearing of cat or mouse,
No, not to myself in the closet alone,
But I heard it shouted at once from the top of the house;
Everything came to be known."

Maud, ii, v, 4. (305.)

(Matthew xiii, 8.)

" And we . . . .
Do here and now repay you sixty-fold,
A hundred, yea, a thousand-fold,
With heaven for earth."

Queen Mary, iii, 3. (614.)

(Mark iv, 39.)

" The crowd's roar fell as at the 'Peace, be still!' "

Columbus. (525.)

(Luke viii, 29.)

"His mood was often like a fiend, and rose
And drove him into wastes and solitudes
For agony, who was yet a living soul."

Lancelot and Elaine. (399.)

(Luke viii, 33.)

"And oft some brainless devil enters in,
And drives them to the deep."

The Palace of Art. (47.)

(Matthew x, 34.)

"Yet art thou thine own witness that thou bringest
Not peace, a sword, a fire."

Sir John Oldcastle. (522.)

(Ibid.)

"Did you find a scripture,
'I come not to bring peace but a sword'?"

Queen Mary, iii, 4. (616.)

(Matthew x, 39.)

"If I lose myself I save myself."

The Holy Grail. (421.)

(Ibid.)

"Thou hath not lost thyself to save thyself
As Galahad."

The Holy Grail. (426.)

(Matthew xiv, 25.)

"For she dwells
Down in a deep; calm, whatsoever storms
May shake the world, and when the surface rolls,
Hath power to walk the waters like our Lord."

The Coming of Arthur. (313.)

(Matthew xv, 6.)

"Made their own traditions God."

Aylmer's Field. (155.)

(Matthew xvi, 1.)

"I should require a sign."

Supposed Confessions. (4.)

(Matthew xvi, 18.)

"The Church on Peter's rock? never."

Queen Mary, iii, 4. (616.)

(Matthew xvii, 2.)

"White as the light, the spotless bride of Christ,
Like Christ Himself on Tabor."

Queen Mary, iii, 4. (617.)

(Ibid.)

"The beauty that endures on the Spiritual height
When we shall stand transfigured, like Christ on Hermon hill."

Happy. (*Demeter, etc.*, 98.)

(Matthew xvii, 21.)

"'O Father!' asked the maiden, 'might it come
To me by prayer and fasting?'"

The Holy Grail. (420.)

(Mark ix, 44.)

"The deathless fire of Hell."

Happy. (*Demeter, etc.*, 104.)

(John viii, 9.)

"Let them go.
They go like those old Pharisees in John
Convicted by their conscience, arrant cowards."

Queen Mary, ii, 2. (597.)

(John x, 12.)

"Thou the shepherd hast betray'd the sheep."

Becket, i, 3. (710.)

(John xi, 25.)

"The Life indeed."

In Memoriam, xxxii. (256.)

(John xi, 44.)

"When Lazarus left his charnel-cave,
And home to Mary's house return'd,
Was this demanded—if he yearn'd
To hear her weeping by his grave?"

In Memoriam, xxxi. (255.)

(John xii, 3.)

"She bows, she bathes the Saviour's feet
With costly spikenard and with tears."

In Memoriam, xxxii. (256.)

(John xii, 9.)

"From every house the neighbours met,
The streets were fill'd with joyful sound,
A solemn gladness even crown'd
The purple brows of Olivet."

In Memoriam, xxxi. (255.)

[Poems xxxi and xxxii of the *In Memoriam* are remarkable for the number of Scripture allusions which they contain.]

(John xi, 50.)

"It is expedient for one man to die,
Yea, for the people, lest the people die."

Queen Mary, iv, 3. (630.)

(Luke xiii, 34 ; with xix, 42.)

"But thou, O thou that killest, hadst thou known,
O thou that stonest, hadst thou understood
The things belonging to thy peace and ours."

Aylmer's Field. (154.)

(Luke xiv, 21-23.)

"Call in the poor from the streets and let them feast."
"That is the parable of our blessed Lord."

Becket, i, 4. (713.)

(Luke xiv, 23.)

"For what saith Christ? 'Compel them to come in.'"

Queen Mary, iii, 4. (615.)

(Luke xv, 4-7.)

"Bring back this lamb into Thy fold,
My Lord, if so it be Thy will."

Supposed Confessions. (5.)

(Ibid.)

"The Lost one Found was greeted as in Heaven
With joy."

Balin and Balan. (370.)

(Ibid.)

"Oh how the blessed angels who rejoice
Over one sinner saved, do triumph at this hour
In the reborn salvation of a land
So noble."

Queen Mary, iii, 3. (613.)

(Ibid.)

"And I heard
An angel cry 'There is more joy in Heaven.'"

Queen Mary, iv, 2. (627.)

(Luke xv, 4-7.)

"And there, there, there, not here shall I rejoice
To find my stray sheep back within the fold."

Becket, iii, 3. (731.)

(Luke xv, 11-32.)

"Good mother, happy was the prodigal son,
For he return'd to the rich father; I
But add my poverty to thine."

The Falcon. (768.)

(Luke xvi, 19-21.)

"Thou wilt not gash thy flesh for *him*; for thine
Fares richly, in fine linen."

Aylmer's Field. (152.)

(Ibid.)

"When Dives loathed the times, and paced his land
In fear of worse,
And sanguine Lazarus felt a vacant hand
Fill with *his* purse."

To Mary Boyle. (*Demeter, etc.*, 119.)

43379

(Matthew xviii, 22.)

"Forgive him seventy times and seven."
The Promise of May, iii. (795.)

(Luke xviii, 13.)

"I am ashamed to lift my eyes to heaven."
Queen Mary, iv, 3. (631.)

(Matthew xix, 14.)

" 'If I,' said the wise little Annie, 'was you,
I should cry to the dear Lord Jesus to help me,
for, Emmie, you see,
It's all in the picture there: 'Little children should
come to me.' "
In the Children's Hospital. (518.)

(Matthew xix, 21.)

"Thou numberest with the followers
Of One who cried, 'Leave all and follow me.' "
Aylmer's Field. (152.)

(Matthew xix, 23.)

"Remember that sore saying spoken once
By Him that was the truth, 'How hard it is
For the rich man to enter into Heaven.'"

Queen Mary, iv, 3. (632.)

(Matthew xix, 25.)

"O Jesus, if thou wilt not save my soul,
Who may be saved? who is it may be saved?"

St. Simeon Stylites. (86.)

(Matthew xix, 29.)

"If He should ask,
'Why left you wife and children? for my sake,
According to my word?'"

Romney's Remorse. (*Demeter, etc.*, 150.)

(Luke xix, 22.)

"From thine own mouth I judge thee."

Queen Mary, i, 3. (583.)

(Matthew xxi, 8, 9.)

'And these be palms
Whereof the happy people strowing cried
'Hosanna in the highest!'"

Enoch Arden. (132.)

(Matthew xxii, 21.)

"A kindly rendering
Of 'Render unto Cæsar.'"

Harold, iii, 2. (676.)

(Ibid.)

"Give to the King the things that are the King's,
And those of God to God."

Becket, v, 2. (744.)

(Matthew xxii, 30.)

"Vows like theirs, that high in heaven
Love most, but neither marry, nor are given
In marriage, angels of our Lord's report."

Merlin and Vivien. (380.)

(Matthew xxii, 32.)

"The dead are not dead but alive."

Vastness. (*Demeter, etc.*, 47.)

(Matthew xxiii, 16.)

"Swore not by the temple but the gold."

Aylmer's Field. (155.)

(Matthew xxiii, 38.)

"Gave the verse 'Behold
Your house is left unto you desolate.'"

Aylmer's Field. (152.)

(Matthew xxiv, 2.)

"Or one stone left upon another."

Aylmer's Field. (154.)

(Matthew xxv, 1-13.)

"Late, late, so late! but we can enter still.
Too late, too late! ye cannot enter now."

Guinevere. (458.)

(Matthew xxv, 1-13.)

"Now, tho' my lamp was lighted late, there's One will let me in."

The May Queen. (52.)

(Matthew xxv, 40.)

"O how could I serve in the wards if the hope of the world were a lie?
How could I bear with the sights and the loathsome smells of disease
But that He said 'Ye do it to Me, when ye do it to these?'"

In the Children's Hospital. (517.)

(Ibid.)

"Give to the poor,
Ye give to God. He is with us in the poor."

Queen Mary, iv, 3. (632.)

(John xiv, 3.)

"Arrive at last the blessed goal,
And He that died in Holy Land
Would reach us out the shining hand,
And take us as a single soul."

In Memoriam, lxxxiv. (268.)

(John xiv, 30.)

"I think that pride hath now no place
Nor sojourn in me."

Supposed Confessions. (5.)

(Matthew xxvi, 27.)

"The cup, the cup itself, from which our Lord
Drank at the last sad supper with His own."

The Holy Grail. (419.)

(Matthew xxvi, 27.)

"Where the kneeling hamlet drains
The chalice of the grapes of God."

In Memoriam, x. (250.)

[*See also* 1 Corinthians, xi, 25.]

Our Lord's Passion, Death, and Resurrection.

(Luke xxii, 53.)

"Not tho' it be their hour, the power of darkness,
But my hour too, the power of light in darkness."

Becket, v, 3. (748.)

(Matthew xxvi, 3.)

"Caiaphas-Arundel."

Sir John Oldcastle. (524.)

(Matthew xxvi, 38.)

"I fell
Smit with exceeding sorrow unto Death."

The Lover's Tale. (485.)

(John xviii, 36.)

"My kingdom is not of this world."

Becket, v, 2. (740.)

(Matthew xxvi, 69-74.)

"Even St. Peter in his time of fear
Denied his Master, ay, and thrice."

Queen Mary, iii, 4. (617.)

(Ibid.)

"Treble denial of the tongue of flesh,
Like Peter's when he fell, and thou wilt have
To wail for it like Peter."

Harold, iii, 1. (673.)

(Ibid.)

"Nay, if they were defective as St. Peter
Denying Christ, who yet defied the tyrant,
We hold by his defiance, not his defect."

Becket, ii, 2. (721.)

(Matthew xxvii, 2.)

"The Lord be judged again by Pilate."

Becket, i, 3. (705.)

(Matthew xxvii, 2, 3.)

"Pontius and Iscariot."

St. Simeon Stylites. (87.)

(Matthew xxvii, 21.)

"Why should this Rome, this Rome,
Still choose Barabbas rather than the Christ?"

Becket, ii, 2. (723.)

(Matthew xxvii, 29.)

"My sin was as a thorn
Among the thorns that girt Thy brow,
Wounding Thy soul."

Supposed Confessions. (4.)

(Ibid.)

"They call'd me in the public squares
The fool that wears a crown of thorns."

In Memoriam, lxix. (264.)

(John xix, 15.)

"Away with him."

Queen Mary, iv, 3. (632.)

(Luke xxiii, 43.)

"No fear but that to-day
Thou shalt receive the penitent thief's award,
And be with Christ the Lord in Paradise."

Queen Mary, iv, 3. (630.)

(Matthew xxvii, 45, with Exodus x, 21.)

"May Pharaoh's darkness, folds as dense as those
Which hid the Holiest from the people's eyes
Ere the great death, shroud this great sin from all."

Aylmer's Field. (154.)

(Luke xxiii, 46.)

"Into Thy hands, O Lord—into thy hands. . . !"

Becket, v, 3. (749.)

(Mark xv, 37.)

"Gave up the ghost."

Queen Mary, iv, 3. (636.)

(Matthew xxvii, 53.)

"The day of darkness, when the dead
Went wandering o'er Moriah."

The Holy Grail. (419.)

(John xix, 34.)

"That same spear
Wherewith the Roman pierced the side of Christ."

Balin and Balan. (371.)

(Matthew xxvii, 57.)

"The Saint Arimathæan Joseph."

Balin and Balan. (371.)

(Ibid.)

"The good saint Arimathæan Joseph."

The Holy Grail. (419.)

(Mark xv, 46.)

"She took the body of my past delight,
Narded and swathed and balm'd it for herself,
And laid it in a sepulchre of rock
Never to rise again."

The Lover's Tale. (486.)

(Luke xxiv, 6.)

"That one who rose again."

Pelleas and Ettarre. (433.)

(John xx, 13.)

"One lone woman, weeping near a cross,
Stay'd him. 'Why weep ye?' 'Lord,'
she said, 'my man
Hath left me or is dead.'"

The Last Tournament. (451.)

(John xx, 17.)

"Touch me not" . . . .
"He is not yet ascended to the Father."

Becket, v. 3. (748.)

(Matthew xxviii, 2.)

"Follow Light, and do the Right—for man can
half-control his doom—
Till you find the deathless Angel seated in the
vacant tomb."

Locksley Hall Sixty Years After. (568.)

ACTS OF THE APOSTLES.

(Acts i, 20.)

"Yea, let a stranger spoil his heritage,
And let another take his bishoprick."

Becket, ii, 2. (722.)

(Acts ii, 1-4.)

"Hereafter thou, fulfilling Pentecost,
Must learn to use the tongues of all the world."

Sir John Oldcastle. (522.)

(Acts ii, 44.)

All things common, as in the day of the
first Church, when Christ Jesus was king."

Queen Mary, v, 4. (648.)

(Acts iii, 21.)

"I stretch lame hands of faith, and grope
And gather dust and chaff, and call
To what I feel is Lord of all,
And faintly trust the larger hope."

In Memoriam, lv. (261.)

(Acts v, 30.)

"Slew the Lord,
And left their memories a world's curse."

Aylmer's Field. (155.)

(Acts vi, 15.)

"She did not see the face
Which then was as an angel's."

Guinevere. (465.)

(Acts vii, 54-60, with vi, 15.)

"He heeded not reviling tones,
Nor sold his heart to idle moans,
Tho' cursed, and scorn'd, and bruised with stones

"But looking upward full of grace,
He pray'd, and from a happy place
God's glory smote him on the face."

The Two Voices. (33.)

(Acts ix, 4.)

"Persecute the Lord,
And play the Saul that never will be Paul."

Sir John Oldcastle. (523.)

(Acts x, 11, 12.)

"As if they knew your diet spares
Whatever moved in that full sheet
Let down to Peter at his prayers."

To E. Fitzgerald. (537.)

(Ibid.)

"As for the flesh at table, a whole Peter's sheet, with all manner of game, and four-footed things, and fowls"—"And all manner of creeping things too."

Becket, iii, 3. (729.)

(Acts xii, 11-17.)

"Ah, gentle cousin, since your Herod's death,
How oft hath Peter knock'd at Mary's gate!
And Mary would have risen and let him in,
But, Mary, there were those within the house
Who would not have it."

Queen Mary, iii, 2. (609.)

(Acts xii, 22, 23.)

"On the fourth she fell,
Like Herod, when the shout was in his ears,
Struck thro' with pangs of hell."

The Palace of Art. (47.)

(Acts xvii, 6.)

"And turn the world upside down."

Becket, ii, 1. (718.)

(Acts xvii, 25.)

"Thou madest life in man and brute."

In Memoriam—Prœm. (247.)

(Acts xix, 34.)

"When one small touch of Charity
Could lift them nearer God-like state
Than if the crowded Orb should cry
Like those who cried Diana great."

Literary Squabbles. (238.)

(Acts xxvi, 10.)

"O brother, most unbrother-like to me,
Thou gavest thy voice against me in thy life,
I give my voice against thee from the grave."

Harold, v, 1. (686.)

THE EPISTLES.

(Romans i, 20.)

"The sun, the moon, the stars, the seas, the hills and the plains—
Are not these, O Soul, the vision of Him who reigns?"

The Higher Pantheism. (239.)

(Romans i, 17.)

"Have faith, have faith! We live by faith, said he."

Sea Dreams. (158.)

(Romans i, 21.)

"For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
But for themselves and those who call them friend?"

Morte D'Arthur. (72.)

(Romans iii, 10, 12.)

"We are fallen creatures;
Look to your Bible, Paget! we are fallen."

Queen Mary, iii, 4. (615.)

(Romans iii, 23.)

"We are sinners all
The best of all not all-prepared to die."

Becket, v, 2. (745.)

(Romans vi, 23.)

"The wages of sin is death."

Wages. (239.)

(Ibid.)

"The wages of sin is death."

The Wreck. (543.)

(Romans vii, 7.)

"Own no lust because they have no law."

Pelleas and Ettarre. (441.)

(Romans vii, 18, 19.)

"He knows a baseness in his blood
At such strange war with something good,
He may not do the thing he would."

The Two Voices. (34.)

(Romans viii, 22.)

"The beasts—whose pains are hardly less than ours.

Locksley Hall Sixty Years After. (563.)

(Romans viii, 26.)

"Spirit with Spirit can meet."

The Higher Pantheism. (239.)

(Romans viii, 28.)

"All things work together for the good, etc."

Sea Dreams. (158.)

(Romans ix, 32.)

"Huge stumbling-blocks."

Aylmer's Field. (150.)

(Romans x, 10.)

"The heart
Stood up and answer'd 'I have felt.'"

In Memoriam, cxxiv. (282.)

(Romans xii, 19.)

"Remember the words of the Lord when he told us 'Vengeance is mine.'"

The Voyage of Maeldune, xi. (531.)

(Romans xiii, 1-4.)

"From the fear of Him
Whose ministers they be to govern you."
Queen Mary, iv, 3. (631.)

(Romans xiv, 15.)

"My churl, for whom Christ died, what evil beast
Hath drawn his claws athwart thy face?"
The Last Tournament. (444.)

(1 Cor. v, 7.)

"Ay, that am I, new converted, but the old
Leaven sticks to my tongue yet."
Queen Mary, i, 3. (583.)

(1 Cor. x, 4, with 1 John ii, 17.)

"O living will that shalt endure
When all that seems shall suffer shock,
Rise in the spiritual rock,
Flow thro' our deeds and make them pure."
In Memoriam, cxxxi. (284.)

(1 Cor. x, 16.)

"I have sworn upon the body and blood of Christ."

(*Mary.*) *Queen Mary*, i, 5. (589.)

(Ibid.)

"It is but a communion, not a mass:
A holy supper, not a sacrifice."

(*Cranmer.*) *Queen Mary*, iv, 2. (627.)

(1 Cor. xi, 1.)

"The king will follow Christ, and we the king."

Coming of Arthur. (317.)

(1 Cor. xiii, 12.)

"But we that are not all,
As parts, can see but parts, now this, now that."

The Princess, iii. (185.)

(Ibid.)

"Here, thro' the feeble twilight of this world
Groping, how many, until we pass and reach
That other, where we see as we are seen."

Geraint and Enid. (354.)

(1 Cor. xv, 28.)

"That God, which ever lives and loves,
One God, one law, one element,
And one far-off divine event,
To which the whole creation moves."

In Memoriam—Epithalamium. (286.)

(Ibid.)

"Close with all we loved
And all we flow from, soul in soul."

In Memoriam, cxxxi. (284.)

(1 Cor. xv, 32.)

"Not in vain,
Like Paul with beasts, I fought with Death."

In Memoriam, cxx. (281.)

(1 Cor. xv, 44.)

"I left him with peace on his face—that sweet other-world smile, which will be reflected in the spiritual body among the angels."

Becket, Prologue. (697.)

(1 Cor. xv, 47.)

"Thy brother man, the Lord from Heaven."

Aylmer's Field. (152.)

(1 Cor. xvi, 22)

"He is pronounced anathema."

Queen Mary, iv, 1. (627.)

(Ibid.)

"Let them be anathema,
And all that speak for them anathema."

Becket, i, 1. (701.)

(Ibid.)

"Go, lest I blast thee with anathema
And make thee a world's horror."

Becket, iv, 2. (735.)

(2 Cor. iii, 3.)

"The laws of marriage character'd in gold
Upon the blanched tablets of her heart."

Isabel. (7.)

(2 Cor. v, 1.)

"Life and Thought
Here no longer dwell;
But in a city glorious—
A great and distant city—have bought
A mansion incorruptible."

The Deserted House. (16.)

(Ibid.)

"So in my earthly house I am
To that I hope to be."

St. Agnes' Eve. (109.)

(2 Cor. v, 7.)

"We have but faith: we cannot know;
For knowledge is of things we see."

In Memoriam—Proem. (247.)

(Galatians ii, 16.)

"Thou shalt not be saved by works."

The Vision of Sin. (121.)

(Galatians v, 12.)

"And what saith Paul? 'I would they were cut off
That trouble you.'"

Queen Mary, iii, 4. (615.)

(Galatians v, 15.)

"What sort of brothers then be those that lust
To burn each other?"

Queen Mary, iv, 3. (632.)

(Ibid.)

"What hatred Christian men
Bear to each other, seeming not as brethren,
But mortal foes."

Queen Mary, iv, 3. (631.)

(Galatians v, 24.)

"He that has nail'd all flesh to the Cross, till self died out in the love of his kind."

Vastness. (*Demeter, etc.*, 45.)

(Galatians vi, 10.)

"But do you good to all
As much as in you lieth. Hurt no man more
Than you would harm your loving natural brother
Of the same roof, same breast."

Queen Mary, iv, 3. (631.)

(Ephesians i, 22.)

"He whom the Father hath appointed Head
Of all his Church."

Queen Mary, iii, 3. (614.)

(Ephesians ii, 10.)

"The workman and his work."

The Princess, iii. (185.)

(Ephesians iv, 26.)

"Let not the sun go down upon your wrath."

Sea Dreams. (156.)

(Ephesians v, 12.)

"Such crimes
As holy Paul—a shame to speak of them—
Among the heathen."

Sir John Oldcastle. (523.)

(Philippians i, 23.)

"For my desire is but to pass to Him that died for me."

The May Queen. (52.)

(Philippians ii, 6-8.)

"O son, thou hast not true humility,
The highest virtue, mother of them all;
For when the Lord of all things made Himself
Naked of glory for His mortal change,
'Take thou my robe,' she said, 'for all is thine.'"

The Holy Grail. (426.)

(Philippians ii, 13.)

"One that with us works."

In Memoriam, cxxxi. (284.)

(Colossians ii, 7, 8.)

"Hold thou the good: define it well
For fear divine Philosophy
Should push beyond her mark, and be
Procuress to the Lords of Hell."

In Memoriam, liii. (261.)

(Colossians iii, 5.)

"Count the more base idolator of the two."

Aylmer's Field. (152.)

(1 Thess. ii, 19.)

"And all the souls we saved and father'd here
Will greet us as our babes in Paradise."

Becket, v, 2. (742.)

(1 Thess. iv, 13.)

"God's finger touch'd him and he slept."

In Memoriam, lxxxv. (268.)

(1 Thess. iv, 13, 14.)

"If Sleep and Death be truly one,
And every spirit's folded bloom
Thro' all its intervital gloom
In one long trance should slumber on."

In Memoriam, xliii. (258.)

(1 Thess. iv, 16.)

"Ay, but when the shout
Of His descending peals from Heaven, and throbs
Thro' earth, and all her graves."

Romney's Remorse. (*Demeter, etc.,* 150.)

(2 Thess. i, 7, 8.)

"Fur the fire was a-raägin' an' raävin' an' roarin' like judgment daäy."

Owd Roä. (*Demeter, etc.*, 37.)

(1 Timothy i, 15.)

"Men say that Thou
Didst die for me, for such as *me*,
Patient of ill, and death, and scorn."

Supposed Confessions. (4.)

(1 Tim. iii, 6. See also Isaiah xiv, 12-15.)

"I must brook the rod
And chastisement of human pride;
That pride, the sin of devils, stood
Betwixt me and the light of God."

Supposed Confessions. (5.)

(2 Timothy iv, 1.)

"God, not man, is the Judge of us all when life shall cease."

The Grandmother, xxiv. (228.)

(2 Timothy iv, 7.)

"I have fought the fight and go."

Harold, i, 1. (655.)

(Ibid.)

"Mine arm is sever'd
I can no more—fight out the good fight."

Becket, v, 3. (749.)

(Hebrews iv, 9.)

'The Sabbaths of Eternity,
One Sabbath deep and wide."

St. Agnes' Eve. (110.)

(Hebrews vi, 19.)

That anchor holds."

Enoch Arden. (128.)

(Hebrews ix, 7.)

"I was the High Priest in her holiest place,
Not to be loudly broken in upon."

The Lover's Tale. (486.)

(Hebrews xii, 1.)

"I wrong the grave with fears untrue:
Shall love be blamed for want of faith?
There must be wisdom with great Death:
The dead shall look me thro' and thro'."

In Memoriam, li. (260.)

(James iii, 6.)

"And she to be coming and slandering me, the base little liar!
But the tongue is a fire as you know, my dear, the tongue is a fire."

The Grandmother. (226.)

(1 Peter i, 8.)

"Strong Son of God, immortal Love,
Whom we, that have not seen Thy face,
By faith and faith alone embrace,
Believing where we cannot prove."

In Memoriam—Prom. (247.)

(1 Peter i, 19.)

"The spotless lamb."

Merlin and Vivien. (392.)

(Ibid.)

"And trusted God would save her thro' the blood
Of Jesus Christ alone."

Queen Mary, iii, 1. (608.)

(1 Peter ii, 17.)

"Fear God: honour the King—his one true knight—
Sole follower of the vows."

The Last Tournament. (448.)

(1 Peter ii, 21-23.)

"What keeps a spirit wholly true
To that ideal which he bears?
What record? not the sinless years
That breathed beneath the Syrian blue."

In Memoriam, lii. (260.)

(1 Peter iii, 19.)

"Flowers to these 'spirits in prison' are all they can know of the spring."

Children's Hospital. (517.)

(1 Peter iii, 20.)

"Eight souls that were left to make a purer world."

Aylmer's Field. (152.

(1 Peter v, 7.)

"If you fear
Cast all your cares on God."

Enoch Arden. (128.)

(2 Peter i, 19.)

"And past the range of Night and Shadow—see
The high-heaven dawn of more than mortal day,
Strike on the Mount of Vision!"

The Ancient Sage. (552.)

(Ibid.)

"Till shadows vanish in the Light of Light."

Epitaph of Caxton. (575.)

(2 Peter iii, 5, 6.)

"There rolls the deep where grew the tree.
O earth, what changes hast thou seen!
There where the long street roars, hath been
The stillness of the central sea."

In Memoriam, cxxiii. (282.)

(1 John ii, 15.)

"What saith St. John:
'Love of this world is hatred against God.'"

Queen Mary, iv, 3. (631.)

(1 John ii, 17.)

"The old order changeth, yielding place to new."

Coming of Arthur. (317.)

(1 John iii, 8, with iv, 9, 10, and 1 Tim. iii, 16.)

"O God the Son,
Not for slight faults alone, when thou becamest
Man in the Flesh, was the great mystery wrought;
O God the Father, not for little sins
Didst Thou yield up Thy Son to human death."

Queen Mary, iv, 3. (631.)

(1 John iii, 12.)

"Lust of gain, in the spirit of Cain."

Maud, i, 1. (287.)

(1 John iii, 18, with iv, 7.)

"I found
One day, a wholesome scripture, 'Little children
Love one another.'"

Queen Mary, iii, 4. (616.)

(1 John iv, 7.)

"Thou of God in thy great charity."

Isabel. (7.)

(1 John iv, 7.)

"Utter knowledge is but utter love."

The Ring. (*Demeter, etc.*, 51.)

(1 John iv, 18.)

"Fear them? no.
As Love, if Love be perfect, casts out fear,
So Hate, if Hate be perfect, casts out fear."

Merlin and Vivien. (381.)

REVELATION.

(Rev. i, 5, with Acts xx, 28.)

"The Lord who hath redeem'd us
With His own blood, and washed us from our sins
To purchase for Himself a stainless bride."

Queen Mary, iii, 3. (614.)

(Rev. i, 8.)

"Omega! thou art Lord."

The Two Voices. (34.)

(Rev. i, 20.)

"Let the great angel of the church come with him."

Queen Mary, i, 5. (591.)

(Rev. vi, 8.)

"A pale horse for Death."

Queen Mary, iii, 1. (606.)

(Rev. vi, 10.)

"How long, O Lord, how long!"

Sir John Oldcastle. (523.)

(Rev. vii, 9.)

"The meed of saints, the white robe and the palm."

St. Simeon Stylites. (85.)

(Rev. viii, 8.)

"Until the latter fire shall heat the deep."

The Kraken. (6.)

(Rev. xi, 3.)

"Lord give Thou power to thy two witnesses."

Sir John Oldcastle. (522.)

(Rev. xii, 7.)

"War? the worst that follows
Things that seem jerk'd out of the common rut
Of Nature is the hot religious fool,
Who, seeing war in heaven, for heaven's credit
Makes it on earth."

Harold, i, 1. (654.)

(Rev. xiii, 1.)

"'Tis but just
The many-headed beast should know."

To ——. (123.)

(Rev. xiv, 2.)

"There was heard among the holy hymns
A voice as of the waters."

Coming of Arthur. (313.)

(Rev. xiv, 13.)

"Surely rest is meet;
'They rest,' we said, 'their sleep is sweet.'"

In Memoriam, xxx. (255.)

(Ibid.)

"Where wert thou, brother, those four days?
There lives no record of reply,
Which telling what it is to die
Had surely added praise to praise."

In Memoriam, xxxi. (255.)

(Rev. xv, 2.)

"A light upon the shining sea—
The Bridegroom with His bride!"

"*St. Agnes' Eve.* (110.)

(Rev. xv, 3.)

"Thou art just."

In Memoriam—Proem. (247.)

(Rev. xviii, 2-8.)

"Rather than so, if thou wilt have it so,
Burst vein, snap sinew, and crack heart, and life
Pass in the fire of Babylon!"

Sir John Oldcastle. (523.)

(Rev. xviii, 21.)

"Ev'n as if he held
The Apocalyptic millstone, and himself
Were that great Angel; 'Thus with violence
Shall Babylon be cast into the sea;
Then comes the close.'"

Sea Dreams. (156.)

(Rev. xix, 11.)

"'Faäithful an' True'—them words be i' Scriptur.'"

Owd Roä. (*Demeter, etc.*, 26.)

(Rev. xx, 2-4.)

"Ring out the thousand wars of old,
Ring in the thousand years of peace."

In Memoriam, cvi. (278.)

(Rev. xxi, 5, with Psalm civ, 30.)

"Once more the Heavenly power
Makes all things new."

Early Spring. (573.)

(Rev. xxi, 9.)

"For me the Heavenly Bridegroom waits,
To make me pure of sin."

St. Agnes' Eve. (110.)

(Rev. xxi, 21.)

"I saw the spiritual city and all her spires
And gateways in a glory like one pearl."

The Holy Grail. (427.)

(Ibid.)

"I see the flashing of the gates of pearl—
And it is well with me."

Harold, i, 1. (655.)

(Rev. xxi, 23.)

"The toppling crags of Duty scaled
Are close upon the shining table-lands
To which our God Himself is moon and sun."

Death of Wellington. (220.

(Rev. xxii, 17.)

"Rather to thee, thou living water, drawn
By this good Wiclif mountain down from heaven,
And speaking clearly in thy native tongue—
No Latin—He that thirsteth, come and drink."

Sir John Oldcastle. (523.)

APPENDIX

I.

The following Biblical Allusions have also been traced in Tennyson's writings.

Timbuctoo. (1829.)

"And teach him to attain
By shadowing forth the Unattainable;
And step by step to scale that mighty stair
Whose landing-place is wrapt about with clouds
Of glory of Heaven."

(*Matthew* v, 46; *Genesis* xxviii, 12.)

Supposed Confessions. (1833.)

"These little motes and grains shall be
Clothed on with immortality."

(2 *Cor.* v, 2.)

The Palace of Art (1833) contained allusions to Moses, Samson, David, Elijah, Isaiah, and Ezekiel.

Lady Clara Vere de Vere (1842) contained the line

"The gardener Adam and his wife;"

in subsequent editions this was altered thus,

"The grand old gardener and his wife."

In 1875 edition the line re-appeared in its original form, and so remains.

Will Waterproof's Lyrical Monologue (1842) had a reference to Hezekiah. (2 *Kings* xx, 9.) This has been omitted since 1853.

In Memoriam (1850); poem xxiv, last line of second stanza read

"Since Adam left his garden yet."

It now reads

"Since our first Sun arose and set."

II.

Articles bearing on the subject of this volume may be found in periodical literature, as under:—

Academy, vol. xxii, p. 370.
Bentley, lxiv, 61.

British Quar., xii, 291.
Catholic World, vii, 145; xv, 241; xxxiv, 205.
Congregationalist, xi, 463.
Contemporary, vii, 497; xiii, 104.
Dublin Univ. Mag., xxxvi, 213; lv, 253; lxvii, 183.
Dublin Rev., liv, 363.
Evang. Rev., xxi, 433.
Frazer, xlii, 245.
Fireside, March 1891, p. 197.
Leisure Hour, xii, 119, 136; xxiii, 71.
London Quar. Rev., xxiii, 153; xxxix, 394.
Luth. Quar., iii, 253.
Macmillan, i, 63; x, 486; xxvii, 143; li, 286.
New York Evangelist, Jan. 19, 1888.
Nineteenth Cent., March 1889.
North British Rev., xiii, 152.
Pall Mall, Dec. 20, 1888.
Preachers' Mag., 1890, pp. 134, 181.
Presby. Rev., iv, 681.
Quarterly Rev., cvi, 454; cxxxi, 354; clviii, 162.
Sunday Mag., xiii, 761.
Spectator, lv, 1474; lviii, 1466; Feb. 2, 1889; Dec. 21, 1889.
Tait, N. S., xiv, 229; xix, 18.
Wes. Meth. Mag., Feb. 1890, p. 126.
Westminster Rev., liv, 85.

III.

List of Poems from which Quotations are Given (with page).

Adeline, 57
Ancient Sage, The, 137
Aylmer's Field, 38, 40, 42, 44, 47, 52, 53, 56, 65, 73, 74, 83, 84, 86, 88, 91, 92, 95, 99, 101, 102, 105, 111, 115, 121, 125, 130, 136
Balin and Balan, 71, 100, 112
Becket, 37, 38, 39, 43, 44, 45, 48, 49, 54, 59, 65, 74, 75, 77, 80, 81, 86, 87, 88, 89, 90, 91, 97, 99, 101, 104, 108, 109, 110, 111, 113, 114, 116, 117, 119, 124, 125, 130, 133
Buonaparte, 51
Boyle, To Mary, 101
Caxton, Epitaph on, 137
Children's Hospital, The, 102, 106, 136
Columbus, 93
Coming of Arthur, 46, 63, 70, 95, 123, 138, 141
Day Dream, The, 36
De Profundis, 33, 34, 89
Deserted House, The, 126
Despair, 44, 77, 79
Dream of Fair Women, A, 49, 51, 58, 75
Early Spring, 41, 144

Enoch Arden, 50, 64, 66, 104, 133, 136
Falcon, The, 101
Fitzgerald, To E., 48, 116
Flight, The, 51
Geraint, The Marriage of, 57
Geraint and Enid, 123
Godiva, 41
Golden Year, The, 68
Grandmother, The, 132, 134
Guinevere, 105, 115
Happy, 35, 37, 39, 75, 96, 97
Harold, 47, 48, 53, 55, 62, 79, 80, 82, 84, 87, 104, 109, 118, 133, 141, 144
Higher Pantheism, The, 60, 62, 76, 118, 121
Holy Grail, The, 59, 68, 85, 86, 91, 95, 96, 107, 112, 129, 144
"If I were Loved," 40
In Memoriam, 43, 45, 46, 49, 52, 54, 56, 64, 66, 69, 72, 76, 82, 83, 84, 85, 97, 98, 107, 110, 115, 117, 121, 122, 124, 126, 130, 131, 134, 135, 136, 137, 142, 143
Isabel, 126, 139
J. M. K., To, 81
Kraken, The, 140
Lancelot and Elaine, 37, 54, 76, 94
Last Tournament, The, 34, 56, 90, 113, 122, 135
Literary Squabbles, 118
Locksley Hall, 50

Locksley Hall Sixty Years After, 38, 60, 73, 76, 85, 89, 114, 120
Lotus Eaters, The, 90
Lover's Tale, The, 43, 53, 55, 56, 61, 62, 75, 108, 113, 134
Maud, 36, 40, 47, 58, 59, 89, 93, 138
May Queen, The, 57, 106, 129
Merlin and Vivien, 46, 61, 67, 104, 135, 139
Milton, 36
Morte D'Arthur, 85, 119
Northern Farmer (old style), 64
Owd Roä, 52, 132, 143
Palace of Art, The, 65, 69, 70, 78, 94, 117
Pelleas and Ettarre, 113, 120
Princess, The, 33, 40, 41, 43, 44, 50, 55, 57, 67, 74, 80, 123, 128
Promise of May, The, 42, 44, 90, 102
Queen Mary, 35, 36, 37, 38, 39, 45, 48, 49, 54, 61, 62, 65, 67, 68, 72, 73, 78, 83, 86, 87, 88, 92, 93, 94, 96, 97, 99, 100, 102, 103, 106, 109, 111, 112, 114, 116, 119, 122, 123, 125, 127, 128, 135, 137, 138, 139, 140
Ring, The, 45, 139
Rizpah, 55, 63, 71
Romney's Remorse, 68, 103, 131
St. Agnes' Eve, 126, 133, 142, 144
St. Simeon Stylites, 61, 62, 103, 110, 140
Sea Dreams, 79, 88, 119, 121, 129, 143

Sir John Oldcastle, 35, 78, 81, 90, 94, 108, 114, 116, 140, 141, 143, 145
Supposed Confessions, 45, 63, 84, 96, 100, 107, 110, 132
Talking Oak, The, 59
To — ("*Clear-headed Friend*"), 42
To — (*Palace of Art*), 35, 91
To — (*After Reading*), 141
Two Voices, The, 34, 58, 60, 66, 69, 70, 71, 116, 120, 139
Vastness, 46, 105, 128
Vision of Sin, 71, 127
Voyage of Maeldune, The, 121
Wages, 120
Wreck, The, 80, 120

[Note.—These figures do not in every case show the exact number of quotations from individual poems, as more than one quotation sometimes occur upon the page indicated. For example, on p. 98 there are three quotations from the *In Memoriam*, but figures 98 occur but once in this list.]

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